

## W327-JOHN'S\_GOSPEL\_1.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering title, Short Studies for Young Believers. And this is number one of a series that is devoted to the gospel, according to John. We have in our Bible four Gospels. And if it were a matter of Christian evidence, we can show that right from the earliest days it has been recognized that there were four gospels, as we call them, presenting to us the earthly life, the birth, the life, the teaching and the death and resurrection. And in two instances, I think the ascension of our saviour. That's the gospel that is most known. Strangely enough, at first is the gospel, according to Matthew. About when we read the gospel, According to Matthew, we discover in Chapter ten these words. Now let's see for ourselves. The 12 apostles are appointed. Their names are given and it says in verse five. These 12 Jesus sent forth and commanded them saying go not into the way of the Gentiles and into any city of the Samaritans. Enter not but go rather to the lost sheep of the house of Israel. So here's a prohibition. Don't go to the Gentile. Well, it seems a strange thing to concentrate all your attention upon a gospel that says Don't go to the Gentiles when there's another gospel, which in Chapter ten. Gospel of John, Chapter ten gives us this statement still speaking about sheep. He says in verse 16, chapter ten of John's Gospel and other sheep I have.

[00:02:01] Which are not of this fold. They also are us bring and they shall hear my voice. And there shall be one flock and one shepherd. In our authorized version, the word fold is repeated. In the original, two distinct words are used. So let's keep them. Well, now you see, we've got a little guidance. Matthew is written for one set of sheep and John is written for another set of sheep. They don't belong to the same fold, but they belong at eventually to the same flock. I don't know whether one of blackface sheep and the other a white face, sheep or whatnot, but you see, there's that distinction. So if we had a Jews forward in the gospels. As most likely to impinge upon our own needs and callings. I think the Gospel of John would appeal to us because we certainly are not the lost sheep of the House of Israel. We certainly are Gentiles. And Matthew, ten, says, don't go to them. Well, now another feature with regard to placing the gospel, according to John before us, is discovered by looking at Matthew 22. You see, we can't leave Matthew alone. But we're using it now legitimately. Matthew 22. I think by the time I dodge about repeating verses, we could read verses 1 to 10. And Jesus answered and spake unto them again by parables and said, The kingdom of heaven is like unto a

certain king, which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding and they would not come.

[00:03:44] Notice the word were bidden is those who had been bidden. This was not something new. They already knew that this was coming again. They would not come. And again, he sent forth other servants saying, Tell them which are bidden behold, I have prepared my dinner, my oxen and my fatlings are killed and all things are ready. Come unto the marriage. So at Pentecost, Peter could stand up and now say that Christ has died and risen, that the invitation is given to the same people tarrying at Jerusalem. But they made light of it and went their ways. One to his farm, another to his merchandise, and the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof, he was wrath and he sent forth his armies, destroyed those murderers and burned up their city. That's looking to 1870 when Jerusalem was actually destroyed by fire. Then said he to his servants. The wedding is ready. But they which are bidden are not worthy. Go ye therefore into the highways and as many as you shall find bid to the marriage. So those servants went out into the highways and gathered together all as many as they found both bad and good. And the wedding was furnished with guests. What if that looks to something that took place after Ad70 when the city was destroyed and burned with fire? That's where John's gospel could fit in.

[00:05:14] Uh. It was a supplementary message. Those who had been bidden were not worthy. You know, but in the Acts of the apostles, since you count yourselves unworthy of everlasting life, Lo we turn to the Gentiles the thanks of the movement. So that again suggests that John will fill the bill. That think for alignment at the distinctive characteristics of the four gospels. Matthew. Set forth Christ as king. Born at Bethlehem. Over his head on the cross. King of the Jews. And one characteristic of Matthew is that the opening chapter starts with his genealogy, proving that he was the descendant of Abraham and David and David comes first in the order of words. We now come to Luke's gospel. I have another genealogy, but this instead of going back through David and stopping at Abraham, he goes back through David and Abraham to Adam. In as much as Luke was the right hand man of the Apostle Paul, he was showing that this savior was not merely the messiah of Israel, but the Savior for the Gentiles, too. So that old Simeon, when he came into the temple, according to Luke's gospel, he said that Christ, that infant Christ, was a light to lighten the Gentiles and the glory of his people.

Israel. So we have two of these gospels with the genealogy. They both did that on purpose.

[00:06:48] But Mark's gospel has no genealogy. It starts straight off with a lord preaching the gospel and working miracles. And that gives us the perfect servant. Her perfect servant doesn't necessarily have to prove that his ancestors came over with William the Conqueror. The idea is that he gets on with the job and Christ is set before us as the perfect servant. And then John's gospel that has no genealogy. How can you have a genealogy in John's gospel? He says in the beginning was the word and the word was with God and the word was God. All things were made by him. So you see, each gospel has got its own presentation, and each one must be accepted on its own terms. Well, now let's look at the first chapter of John's gospel. Not as you may expect at the preface, which occupies verses 1 to 18, which we shall have to look at separately. But let's look further down in the first chapter to see if we can notice any hint that the writer of this gospel had, in view, Gentiles or had he in view Jews, is elder to distinguish? Well, one of the characteristics is the difference in language. Uh, you'll see what I mean. If you look at verse 38. A chapter one. Then Jesus turned and saw them following and saith unto them what city. And they said unto him, Rabbi, which is to say, being interpreted master, where do any fell? Well, you couldn't meet a Jew today.

[00:08:24] You say to him, Rabbi. And he says, Rabbi. What? Rabbi? Me? You couldn't believe it, would you? And certainly not in the days of Christ. No Jew would ever need for somebody to stop his story and put in brackets that the word rabbi meant master or teacher. Well, isn't that an evidence that John was writing to people who didn't know it? Well, that might be the outside world, then. Well, let's look again. In verse 41. He first founded his own brother, Simon, and saith unto him, we have found the Messiah. Which is being interpreted the Christ Now, no Jew needed to be told what the word messiah meant. But a Gentile. He says, Messiah. What's Messiah? Never heard of it. Well, he does. That means the Christ and the Gentile would know that the Christ meant the anointed one. So here again, we have evidence that John is writing to people who didn't know Hebrew but did know Greek. Verse 42. Then they brought him to Jesus. And when Jesus beheld him, he said, Thou Art Simon, the son of Jonah. Thou shalt be called Cephas. Which by interpretation means a stone. But to me to say that Peter didn't know what Keith had fancy calling him a name and it didn't mean anything. Well, he knew what it meant, but you may not have known unless it's slipped in. Well, no, you've

got evidence. I think that. Those to whom the Gospel of John was written needed explanations.

[00:09:55] And I think one of the most serious of all of these evidences is found later on towards the close. There is Mary in the garden. And she mistakes our risen savior for the gardener. And then he says, Mary. And she looked at him and she says, Rabboni. And then if he doesn't spoil it and say which being interpreted means. Master. And she having to stop and tell you that when when you're all of a moved to think oh in that morning the risen Christ has spoken to us but it shows that John was writing to the people who did not know. Well, there's another feature that I think we ought to ponder, and that is this. Turn back with you to Matthew, the first chapter. At the foot of the first chapter, we have the summing up of the teaching of the Old Testament concerning the birth of this long promised Messiah. And so we read in verse 22. Now, all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, that word that it might be fulfilled, which was spoken of the Lord by the Prophet. Look at chapter two, verse five Where shall Christ be born? They said unto him in Bethlehem of Judea, for thus it is written by the Prophet. When again, look at chapter 215 and he was there until the death of Herod that it might be fulfilled, which was spoken of the Lord by the prophet.

[00:11:32] Or look at chapter 217. Then was fulfilled. That was spoken by Jeremiah the prophet, saying, Well, now even today you can go out for some people, especially say out in the street and say it's fulfilled. What was spoken by Jeremiah the prophet. He says Jeremiah the prophet. Who is he? Is he. Well, Matthew knew that the ones to whom he was writing the moment he's quoted that piece. Oh, yes. They say we remember that in our old book. That's in the book. That's in the book. So Matthew, all the way through is that it might be fulfilled, that it might be fulfilled. But when John comes along, he's writing to people who may or may not know much about the Old Testament. So instead of saying that it might be fulfilled, you'll find the key word of John's gospel is to bear witness. It is translated. Testify. It is translated witness. It is translated. Record three different ways of saying the same word. And it's only when you get into the second part where the apostles are being addressed by the Lord that you get the word fulfilled because they knew the Bible. But the outside teaching is we bear witness. It's like the healing of the blind man in the ninth chapter. The testimony there is

not fulfilling some scripture, but just this. That poor blind man he couldn't quote quoted, I suppose, a verse correctly in the Old Testament, although he was a Jew.

[00:13:01] But eventually he comes out of all these arguments that were surging around him and he's healing. And he says, well, whether this man who healed me is a sinner or not, I don't know. He was so crude as to that. He couldn't believe it. But he said, I don't know. But one thing I know. Whereas I was blind. Now I see. That's weakness. He couldn't quite the scripture for him, but he quoted himself. So we've got two points of idiocy. And I think if you are engaged in dealing with. Many of folks in the open air. It's why some time to remember that even the quotation of a scripture. Myleene plays a blank or start an argument that takes you nowhere. Of course you must keep the scriptures uppermost, but sometimes you have to bear a witness. I can speak from my own personal experience of this book and then proceed to chapter and verse as opportunity occurs. And so we've got this, first of all, this emphasis. That we have four gospels. We have the parable which suggests that after rejecting two invitations. Two invitations with a readable in between. Their city was destroyed and burned. And then the highways were scoured for bad and good so that the weddings would still be furnished with guests. We then have in Matthew ten that the limitation was not to the Gentiles, but he was sent to the lost sheep of the House of Israel.

[00:14:42] Whereas John Ten says there were other sheep that were being catered for, even though the lost sheep of the House of Israel were temporarily set aside. We have Matthew stressing the fact that this and that and the other fulfilled Old Testament scripture, and we have John emphasizing he bear record, he bear witness, he testified and so on. Well, that place is, shall I say, the gospel, according to John on the map. It gives you some idea that it can be used even today, while Israel is set aside in the kingdom associated with them is not being preached necessarily that there is a message. Now, the question is what is that message? What is the distinctive note struck by John? Well, you you might say one thing or you might say another. But supposing John himself has told us. Well, the very first thing we ought to do is to discover Is that so? And if John has told us. Well, then we've got a good start to understanding the hold of this gospel. So we'll just leave it for a moment. We'll bring this first study to a conclusion with those introductory words. We shall now just sing a hymn in this meeting that will not be recorded. And then we'll pick up our theme again afterwards and

consider what John himself has to say as to why he wrote this book and what he expects the consequences to be.